

Ἡ ἡμέρα Ἐξαίμη.

AN

Advent Sermon

Delivered at the

CATHEDRAL

OF

ST. PAUL'S CHURCH

DECEMBER VII.

Being the Second Sunday in Advent. 1662.

Tit. 2. Ver. 12, 13.

ἵνα — σωφρόνας ἢ δίκαιος ἢ εὐσεβὴς ζήσωμεν ἐν τῷ νῦν αἰῶνι.
Προσδύωμεν — τὴν ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ ἡ
σῶντες —

By *J. Goad.* B. D.

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Advertisement

CATHEDRAL

OF

ST. JOHN'S CHURCH

Being the second time in the year

By J. G. G.

London

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TO

The Right Worshipfull Nicolas Delves
Esq; the Master, William Jeston, Thomas Cole,
Edmund Fabian, George Nodes, Wardens of
the Worshipfull Company of the Merchant-
Tailors, together with the Worthy Assistants
of that Eminent Corporation.



O them who command an Impression of these
Notes, this Sermon must by all engagement
dedicate it self, in Hope of the same Accep-
tation in your Private Chamber, as you are
pleased to say it found in the Cathedral. And
truly Right Worshipfull, let your Privacies be
acquainted with this, or a better Meditation:

And if you shall say there cannot be a Better (I speak of the Theme it
self) the less will be your excuse if you do not admit it. I am not such
a stranger to Method and its Confinements, but that I know it taketh
a liberty of a looser fluency toward the conclusion, then Just Art
will allow: so that in daring to approve this piece, you have ad-
ventured your Judgments to the censure of the Critical: some rea-
son I had to do so, who could otherwise it may be have put it
into fashion: but like an honest Artizan, I considered mainly
not how it may sit tight, but withal how it may do service. If any
man is served hereby, I hope he will help to excuse me and save
me the labour of quoting Holy Saint Chrysostome his closes.

The world that begins to take notice of your late-built Library, for which you shall be Eternally Honoured, may by these notes perceive a little that you have of one side, some Theological worthies Modern and Antient therein enstalled; My endeavour shall be with Gods blessing to shew the world also that you have another side of that Building furnisht at the Cost of Noble spirits with Languages, History, Poesie, and Oratory for the education of Sprightly youth, who shall labour and contend after that Praise which mostly redounds to your selves. These, it is true, are meaner employments then what belong to the more sacred Ministerial function, and being so, since even in these I am at your Command, I may own my self not in complement only, but even in strictness of Law,

Merchant-Tailors School.

Decemb. 19. 1662.

Your Faithfull and
humble Servant,

J. Goad.



H' ἡμεῖς, Ἐκείν.

THAT DAY.

A

SERMON

On St. Luke XXI. Vers. XXXIV.

And take ye heed, lest at any time your Hearts be overcharged with Surfeiting, and Drunkenness, and the cares of this Life, and THAT DAY come upon you unawares.

Προσέχετε ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμεῖς αἱ καρδίαι ἐν κραυγαῇ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνιδίῳ ᾧ ὑμεῖς ἐπὶ ᾧ ἡ ἡμέρα ἐκείνη.

Ὡς παγίς γὰρ, &c.



HE Church is engaged into her Solemn Advent; and the Gospel for the Day, is an Advent-Gospel too: Then shall be signs in the Sun, and Moon, and Stars, &c. They oft-times in Scripture make one παρουσία, the Same Christ when he comes to

Chorazin, and Bethsaida to preach; as when he comes to take account of that Corazin for his mighty works that

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2 *The Churches Reason in the Gospel assignd.*

are done there ; the Same King at the Proclamation of the Baptist, as at the louder Proclamation of the Arch-Angel.

For though Christ is now in Person absent, yet because His Kingdom ; which do's not expire till the end of the World, is dated at his Birth ; as also because He Reignes now to chuse, Heaven is His Throne ; and we cannot reckon an *Interregnum*, while the King is on His Throne ; 'Tis manifest that There may be but one uninterrupted Coming of Christ.

So that when there is mention of Christs First coming to save, and a Second to judge : This is the dividing of the Integum ; we consider Christs Reign in its pieces ; but they must be put together, even Judgment with Incarnation, that we may know how to receive that First coming, and not neglect That great Salvation brought to us by an Infant, in the name of him, who will one day shew himself to be none.

And this is the Churches meaning in appointing the Gospel ; for we cannot think she was such a Babe as to mistake one for tother, confound Christmas and Doomsday ; but she reckons that we who celebrate the Advent of a Lamb, ought to know that under the meek fleece of this Humanity, he hath a Royalty disguised, a Lamb with a Crown, and a Throne and Wrath for his Enemies.

Now the words read, if not a Part, are immediatly coherent to the Gospel, as being the practical inference from the Advent of Christ there described. An instruction and caveat left us, concerning that day when there shall be signes in the Sun and Moon, &c. When the Sun shall be turned into Darknes, as St *Matthew* hath it, 24. 29. Called by our Saviour here *Εξελθὺν Ημερα*, THAT DAY *Διηκνῶς* ; that notable day, notable in all ages ; the Jews they

they knew it, and the Gentile had a murmur of it; all Generations of each have pointed at it and gazed as it were with their faces towards the Horizon. Of this day we must take heed, Take heed lest this day come upon you; Our first part. But how can we exercise our Caution in this or any other day? Can we stop the motion of the Sun, or hinder the Peraginations of the Moon? the ordinances of the Heaven are immutable, saith the Prophet *Isai*—the sun that is not yet risen will be vertical to us to morrow, and will find the Living in their Place.

The Caution therefore do's not lie simply; *Take heed lest it come upon you*, but *take heed lest it come upon you unawares*: the day is secret and unknown, and therefore may come upon us *Aspidios* on a sudden, *Ex improviso*, before we are aware: as in the next verse, *As a snare it shall come upon the Earth*. We must take heed that we are not surprized, arrested of a sudden by it: and this will make our Second consideration.

But the main thing that followes, is the preparation we are to make for this day; and that must necessarily look to the removal of hinderances in the first place: Our hearts must be free and expedite for such expectations, not overcharged with any thing that may indispose us. Particularly not with the pleasures of this world, the excesse and sensuality: nor with the business of this world, the sundry cares and thought-takings for the lesse concerns of this life. If our hearts are overcharged with the first, the sensuality, the excesses of this life, we shall scarce be in case, and therefore take heed that your hearts be not overcharged, μέθη and κρατελή, with surfeiting and drunkenesse. Again if our hearts be overladen with the second, the pressing cumbrances of distracting thoughts of this life, we shall not be at leisure;

and therefore take heed that your hearts be not overcharged, *μεμυρασ βιωτικαίς* with cares of this life.

Where 'tis not simply, all eating and drinking that is here intedicted, (for how then shall Corporal necessities be supplied ?) nor all thought-taking (for how then are we sent to the Ant-hill to learn Husbandry ?) but 'tis expresse, the excesse and unreasonable immoderacy on both sides : *μή ποτε καταδῶν αὐτοῦ ἑαυτοῦ*, that your heart be not overcharged, overladen with the matters of this life to the neglect of a greater, as is clear by the opposition, but more expresse elsewhere, where we read *μεμυρασ τῶ ἀνθρώπῳ τούτῳ*, the cares of THIS life, THIS in opposition to THAT, *ἐκείνῃ ἡμέρᾳ* THAT day : And this makes up our third considerable.

Is there any thing else considerable ? Yes there is a particle in the Text, *Μή ποτε* which is appendant to this care and caution of ours, and implies its constancy, a caution like a watch at Sea, or in time of an enemy : Take heed least at Any time, at no time suffer our selves to be indisposed, overcharged with that which will take us of from our Duty, and thats our fourth part, which when we have considered, and shall find by Reflexion on what hath been observed, that not any of these Premises can likely be performed, without heed-taking, and caution, will give us fair occasion to discourse of its necessity, and so with some exhortation superadded, bring us to the Conclusion, *Take heed to your selves least at ANT time your hearts be OVER charged with surfeiting, and drunkenness, and cares of THIS life, and THAT day come on you unawares.*

In the first of these tis not to be dissembled, there is some difficulty; for the *ἐκείνῃ ἡμέρᾳ*, that day is not construed Literally and Strictly, for THE DAY of Judgment, THE day of doom which is to come, that brings up
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the rear of all the dayes of the World; but of a certain lesse day of judgement which is already past: the great day and houre of vengeance upon Christ Crucifiers, when he destroyed their Temple, City, State and Polity, with destruction so horrible, that to the sufferers it seemed to be the end of the World: and we who do but read the description, are apall'd and troubled, although they were crucifiers of our LORD, that such dire things should befall Humanity. A fatal blow given them after Christs Passion much about XL. years, by the uncircumcised Romans, and their Strange Emperour *Vespasian*, recorded not only by *Iosephus*, a Jewish writer who was at the taking of the City; but in *Tacitus* and other Roman writers; you which know the story, are near the worle for it.

And though the plainer Christian who interprets Scriptures at first sight, construes this Chapter, as the 24. of St. *Matthew*, of the Day of judgment, and its signes foregoing, yet the Antients I find not to do so, except with an eye had to this day of *Jerusalem*: whence some learned men in our dayes have been encouraged to construe them wholly of the Judaical Catastrophe.

And the Text you may see in both Gospels, bears witness to it: For you may find Christ twice naming *Jerusalem*, and the Heathen Armies beseiging it, encompassed with Armies *ver. 20.* and Armies of the Gentiles *ver. 24.* (the *Romane Army*, you may know them by their ensigne, the Eagle, Wheresoever the carcase is, there will the Eagle, &c. *Matth. 24. 38.*) demolishing the Temple, *ver. 6.* and bringing the City to its ἐρημωσις its desolation, and all this κατὰ προφητείαν, according to what was written; written, where? but where there is mention of *Hudga inuim* in the *V. T.* That day, in *Joel*, *Malachie*, *Zecharie*.

And

6 *The Day of the Worlds Judgment is certain,*

And tis certain that Christ owned this to be His day , as all dayes of visitation are in the Prophets , the day of the Lord, his Kingdome and his coming exprest here a little before the Text. *The Kingdom of God is nigh at hand* , and *Matth. 24. 3. when shall these things be, and what shall be the sign of thy coming?* add *Matth. 9. 23.* where our Saviour tels his disciples , they shall not have preached over all the Cities of *Israel* till the son of man be Come, Come in the destruction of *Jerusalem* : and tis observed that Saint *John* the Evangelist of whom our Saviour had said , *If I will that the tarry til I come* , *Joh. 21. 22.* He alone of all the rest of the Apostles , lived to the destruction of *Jerusalem* , to That Coming of Christ. For all these things were upon our Saviours faith , if we understand him aright , to be fulfilled in that very generation.

What then ? are we to seek for an universal judgment ? do's that Pillar of Religion tremble ? as some scoffers would have it. *Resp.* By no means , for we told you before that all Prophecie , and all Tradition , the *Jew* and *Gentile* have spoke of that day. *Seths* Pillars , the Prophecie of *Enoch* , the Tradition of *Elias* , the Prophecies of the *Sibylls* , the Philosophy of the *Storiques* , and *plato* before them , the Theology of the *Gymnosophists* , all writings Canonique or Apocryphal , Civil or Barbarous , Literal or Mytical , have took this Theme : All revealed and all natural Religion , the sanctity of the former Ages , the hope and patience of Martyrs , the conscience of God , and of a Justice ; the faith that we have of Angels , spirits and Divels the furies of an affrighted Conscience , the belief of an immortal Soul , the discoveries of murder , the very turning of the scales of Providence , in the prosperous successe of villains , (sometimes) and the affliction of the Innocent ; all prove even to a natural

man there must be a day of Account, of making all things Even, who though he would be glad there were no such matter, must if he hath any modesty, suspect His Reason, rather than the great truth of this conclusion: witnessed in other places of Holy Scripture, if not here under the name of *Hypocrite* That day, *Matth. 7. ver. 22.* the first time that our Lord speaks of it and mentions it as a known thing.

What! that the day of *Jerusalem* do's give us no small Assurance, being confest a type and emblem yea *Arrbato* an earnest and pawn of this other judgment: Christ assuring us by this that he will one day fire our Country about our Ears, as he hath already done his own; for Think we that Tis *Jerusalems* fate alone to fall into the hand of God? No, as by the tower of *Siloe* and *Pilates* Massacre, so by This greater instance he tels us, *Nay but except we repent, we shall all likewise be judged.*

And not to hold you much longer in this point, if this Principle be true, (without which we shall scarce defend any Prophecie, as applied in the New Testament) that Prophetical predictions have their several reflexions, and are not only more then once accomplished, but so also that the second accomplishment, oftentimes is the more Illustrious of the two: nothing hinders but that we may say, that these prophetique words of our Saviours may denote the day past, and also the day as yet to come, and this latter more Illustriously then the former.

Thus do we not deny those words of the suns being turned into darknesse, even in the day of *Jerusalem*, by reason of the smother of the fire of the Temple, according to prophetique, yea and poetique expression;

Ater favilla squalet Iliacâ dies.

But

8 *Ἡμερὰ ἐκείνη* points also at the Day of Judgment.

But we hope this will agree a little more Illustriously to our day, when the whole *compages* of Heaven above shall passe away, the elements shall melt, and the earth, and all things therein contained; Temples, Towns, and Cities shall be burnt up. Nor do we deny but that our Saviour may be said, to have come in the clouds of Heaven toward *Jerusalem*, with all his Angels about him, according to scripture-expression of such fatal visitations. But this is but obscure and dark to the expression of our Day when the Son of man shall visibly come from Heaven as he went thither, *Mat. 1.* in a cloud with his holy Angels, so visible (for who knows how our eyes shall be opened?) that you shall tell them, but that twill be to no boot, their number will be so Infinite.

We can construe the sounding of the Trump, and the gathering of the elect, from the four winds to be the signal warning, that God gave the Christians to depart out of *Jerusalem*, to receive their ἀπολυτρωσις, from that great calamity. But we read this plainer in our Day, when the Archangels trump shall alarm all the quarters of the world, and shake the Shrines of the elect, til united in the first resurrection, they receive their ἀποσωμαγωγήν, their quickned bodies wending upward and gathered together to Christ, to meet the Lord in the air, *I Thes. 4. 17.*

We conceive right well that in the day of *Jerusalem* true it was that the tribes of the earth mourned, the sea and the waves roaring, mens hearts failing them for fear, &c. But this will be over acted sure in that day, when the sea shall alarm the shore, the rocks melt, the land quake, the starres drop like Links on our heads, and infinite shoals of rising bodies shall awake out of their prison, all naked (as they were born) with all their

their shame and Poverty about them, some a kneeling and stretching out their hands toward the Glory; others wringing their hands and throwing themselves on their Faces, repenting 100. times that ever they saw Day, First or last, or that so much Dust was allotted to make them. *Ἀπολύχεται ἀνθρώπων*, *vers. 26.* Men dropping Dead for fear, but that Judgment will quicken them: If then the Last day truly answers in all its terrible Parallels to the sad Day of *Jerusalem*; Tis all the reason in the World that our Saviours prophesie should reflect on that, not omitting the greater, but like a furious Cannon-bullet graze at *Jerusalem* indeed first, but then leap further, even to the end of the World to do execution. Considering also that in *St Matthew* as he layes it, our Saviour doth manifestly connect this Prophesie with what concerns the Last day, the Parable of the Virgins, and so on till you come to the 31. *ver. cap. 25.* where All the world sees our Saviour discoursing purposely of that day *ad. fin. cap.*

Beside that the caution which is here given by our Saviour is the very Same which the Apostle in several places gives us in against the day of Judgment. *1 Thes. 5. 1 P. 1. 1. 13. Tit. 2. 12, 13.*

And this was our First stone to be laid; the 2d. follows; *This Day must not come upon us unawares, ἀπίστος*, on the sudden or unawares.

II. *That the Day of Judgment shall so come unprovided for*, because unforeseen, even as *Jerusalem's* day also came, appears from the Illustrations of a Thief in the Night, the Hour of a Woman's Travail, and that snare in *ver. prox.* Yea our Saviour hath given us such a Text that we know not how to construe it with his Honour, *when he tells us that no man nor Angel* (which we

10 *The Day of Judgment hidden and secret.*

may pretty well bear) *may nor he himself knows the day and the houre.* Mark. 13.32.

Whence the difficultie rises, How this can be true, not only because of our Saviors Divine Omniscience; but because it consists not with Reason that so great a day should have no dawning; nor with Scriptures which assure us, as you have heard, of many signes of this unknown days approach, as plain and evident as the Fig-leaves are signes of the Summers. The solution I take it, is, that there is nothing in Scripture denies antecedent signes to the Day of Judgment: No doubt the stone out of the Wall will tell us, and the floor under our foot will prompt us to it. But those signes will be so immediate or Hird by, they must be reckond into the Day it self as the Eve or Morn precedent. So is our day of Death unknown, not but that the Physitian hath his Crisis when the Patient is dangerous, but because the Fatal sicknesse, which periods in Death, was unforeseen and unexpected.

Now the Truth of this next to our Saviours words, appears by nothing more then this, that the Church in all Ages hath been guessing of this day and could never hit of it. Thus we know that in our Days because our Saviour speaks of Nation rising against Nation, whensoever we hear of Warrs or any such Rumor, we strait imagin that Dooms day is approaching, whereas our Saviour of whatever day he treats, gives not Warrs only for a token (for when was Christendome free?) but of Warrs accompanied with prodigies, as *St. Chrysostom* prudently notes.

And for the former day, if the Primitive Christians had computed right, the Dayes of the world had been so short, after the promulgation of the Gospel, that none of us (it may be it had been the better for us) no
nor

nor many of our Fore-Fathers had ever seen this light: That concluding Day had prevented us.

For where should they fixe their eye, but even upon (as nigh as it was) the very day of *Jerusalem*? They thought that the Prophecies which took in the one, involved the other also, that Christ should make but one coming for all; and that *Jerusalem* should when it fell, fall Gloriously with all the Cities of the world round about it, as He that shall but consider how magnificent a Place it was, and how dear it was in the sight of God himself, might not irrationally imagine.

Hence shall you find the Christians of *Thessalonica* troubled about the Day, *2 Thess. 2. 2*: Nay the Apostles themselves are thought to have been of the opinion; St. Paul himself in 3. or 4. places of his Epistle in the Judgment of no mean man seems to speak as if he reckon'd, he should be one alive among others at the Lords coming.

And after the destruction of *Jerusalem*, when they were a little corrected in their opinions as to that; yet could it not out of the minds of the good Christians; *Tertullian*, *Lactantius* and others, who perswaded themselves that for all this, not long after God would come in his last scene of Judgment.

Upon which account it may be, since all Prophecies are obscure, that of *Daniel*, this of our Saviour, that in the *Thessalonians*, and the Book of the *Revelation*; and seeing the Prophets and Apostles as they had sundry clear visions, so also some but more private conjectures, provided that the Authors can reconcile them with our Saviours words of the secrecy of this day, Suspensions and conjectures may be somewhat venial. But when we shall make and fanzie signes of our own, to breed security in us, saying [the Lord delays his coming] or engage

us into Villany because he is hard by, This is highly dangerous, and to the Primitive practise not a whit of kin.

To discourse of the calling of the Jews as a Forerunner of the coming of Christ, for my part I would it were so well. Exact Interpreters I find are against it, and some great men among the Antients; All that may is, I would have no man argue himself into carelesnesse and security; The Jews are not call'd, therefore the Day will not as yet come upon us.

Much lesse would I have any Zelots, upon an unlucky mistake of Rome-Heathen for Rome-Christian and the imagined Antichrist there, be engaged in the ways of *Core* and *Dathan*, rising up against their undoubted spiritual Governors, as unquestionable (bating extraordinaries) as *Moses* was to *Core*, calling them Ufurpers and Antichristian, and then fulfill Prophecies upon them.

Nor upon a Reign of Christ, mistaken for a 1000. years, fulfilld already, as excellent men will tell them, in a feigned allegiance to Jesus, rise up against their Lawful and Innocent Prince. First because the Kingdom of Christ comes not with observation. i.e. Not with Pomp and State observable, nor with Horse and Trumpet, Skarf and Flying Colours. 2. Because Cruelty and opposition of Princes, is a mark whereby they point out the Antichrist, and I would not have them to be such by their own mark. 3. Because Christ when he comes, will call us to account for our fighting, as we shall touch anon. Add, that if fulfilling of Prophecies will excuse a man, then *Judas* himself shall be justified; that *David* though intended by God to reign after *Saul*, and knew so much. yet he lifted not his hand against him, but left God Almighty to accomplish his
own

own Propheſie: Yea and tis no news for men to rebel upon Propheſies; the Jews, did ſo ſundry times, one time mentiond in the *Acts* of the Apoſtles, chap. 3. but every time they were, as they deſerved, cut in peeces. Laſtly becauſe St. Peter would have no Chriſtian be hangd and quarterd, let no Chriſtian ſuffer as a malefactor, That he means when he ſaith Evil-doer, 1 Pet. 4. 15.

No no, whatſoever the Children of *Iſrael* did by Gods juſt appointment, in deſtroying the Cananites and ſo obtaining their Land, our Saviour hath given us a contrary leſſon, Bleſſed are the Meek, for they ſhall inherit the Earth. And if our Saviour do ere bid his Diſciples buy a ſword, 'Twas an excellent intimation of their ill uſage in the Heathen Empire, ſhewing them, indeed that they ſhould have need of twenty, but giving no commiſſion to uſe one.

Beloved, what ever great opinion is abroad of ſome who have in their writings pretended to propheſie; to name Mr. Brown, Mr. Brightman, and ſome whom I have heard my ſelf punctually determine the Fall of Antichriſt, &c. in order to tumults and expectations of change, I ſhall only deſire you to obſerve, that when our Saviour tells us Falſe Prophets ſhould ariſe, that they ſhould riſe (be ſure) in Troubleſome times, *Matt. 24.* either finding or making them ſuch; and you know how theſe propheticall ſpirits were affected, but they ought to know that a better man then themſelves, St. Cyril of Jeruſalem, diſcourſing of the ſigns of the end of the world, as we do now, piously put into his Auditory that they ſhould not take him for a Prophet; no *Ανδρας γαρ οὕτως* ſaith he, we are unworthy of any ſuch Gift.

The beſt way for us then is to ſet down, with that of our Saviour,

14 *Death and Judgment do more concern us.*

Saviour, *Tis not for you to know the times and seasons, which the Father, saith he, hath put it in his own power;* which he hath not done, if he hath set them down to be extracted by any wit out of mystical scripture.

Let our Faith be, *That Jesus Christ who now sits at Gods right hand, shall one Day come to judge every man here present,* and let our care be to Prepare our selves for that his coming, whensoever it is, and let us Remember that this Day of the World, how many 100. of years may be gone already, or may be yet behind, as to our Horizons, begins at the Day of Death, so that the same Preparation we make for one, we must make for the other; which I shew you thus.

Death you know is the Arrest or Imprisonment of the M lesaſtor; the Judge stayes his appointed time for his circuit; but the Prison, in the same estate it receives the Malefactor, in the same does it deliver him up to the Bar. Thence tis all one to Him that Dies to day; or died 1000. years ago, as if the Day of Judgment were to be on the Morrow, seeing in the mean while there is no bettering of his estate, as tis impossible for to get him off. For this cause the Scriptures rather intimate then expresse preparation against Death, but mostly speak of preparing against Judgment, because the soul where-ever it is, or whatsoever it feels, is in a Reserved estate related to Judgment; and though by its confinement and usage like a Prisoner, it gives a shrewd guesse what will become of it at That day; yet it surely receives not any final sentence till that day, so that we must put them both together; they are so One (*St. Hierone* also I see nothing in) that if we prepare for either, we must for both; Which brings us to our third particular, *viz. the Preparation set down in these word, Take heed to your selves least, &c.*

And here our Saviour hath thought good to note two principal Capes, Rocks, Galls, Quicksands, which lie in every mans rode, and endanger our passage. Pleasure and Profit; the one specified by a principal species, the sensuality of the Cup, the other by a Principal Attendant, cares of this life.

The Pleasures and profits of this life, who will forgo them for any bodies sake? there's Text for the First, *Josephs Brethren* were merry; and wise men say tis Physicke. And for the cares of this life, tis nonsense to dissuade, tis want of Oeconomicks good Husbandry, Providence and Diligence, tis undoing of Trade: tis bringing our selves to contempt and beggery, so many times Arguments true and false are confounded, and religion is baffled, and who is the loser?

For Arguments we cannot stand to answer in this place; only we say in the first word of the Chap. *Προειχέτε Take heed*, Take heed for all your arguments. For are they not the Words of the Judge himself? and knows not he what will passe at his own Tribunal? Alas? if there were no day, we might live as we list; but seeing the time is none of our own, and we must give an account, the case is altered.

I do acknowledge, though I am apt to believe that the Gospel is stricter then the law in this matter, that it had been lawful to have sate down with *Josephs Brethren*; God hath indulged us a more free enjoyment of his good things; on Festival occasions the Conduit may run waste, and our Saviour himself and his Disciples hindred no such Freedome at *Cana in Galilee*; But yet in sober sadness *Κῶμοι, Ποτοί, διαφλυγίαι*, Revellings, Riots, Overflows of Wine, *1 Pet. 4.3.* Μῆδῃ and *κρατῆσαι*, Drunkenness and Surfering, the Headach, the vertiginous Indisposition and Dulnesse of our Faculties after such excesses;
for

16 Debauchery no Preparation to Judgment.

for that the word signifies, though an Ingenious man will have it belong to Gluttony rather, tis all one as to the thing; but the word signifies what we have told you. Excesses of this Nature are against Religion and Morality: *Acoria*, Riot, Debauchery, condemned by all wise men in the world, and all Saints of the Church: when men load themselves (*Baptyev*, Thats the word in all Authors sacred and Profane) when men Drink for Drink sake, not for any Reasonable Respect, but because there is supply, like Bulrushes thriving in Bogges, or Sponges growing under Water. But the Day of the Lord requires us all to be sober men, and the Apostles ingeminate it (from this place of our Saviour in all probability.) Men that know what they do, and remember whose servants they are, and resolve not to dodge with their Lord when he comes, and tell him Stories, but desire to approve themselves Faithful and well-beloved, such as are Regular and keep good Houres, at the Table, in the Chamber, in every room of the Mansion-house. *Take heed that your hearts be not overcharged with surfeiting, &c.* It followes, *Take heed that ye be not also overcharged, ~~μεγαλυνεσθαι~~ *μεγαλυνεσθαι*, with cares of the world.*

Concerning this our Saviour in the First Sermon that ever he preached, hath enlarged himself more almost then in any other point. *Mat. 6.* Heathen people that know no other life but this, nor no other Providor but themselves, they have nothing else to do; their World to come is here; as for after-life, they are uncertain, their Ghosts are Shadows for all they know.

For us, sure no Religion teaches us to beg or steal or to bring our selves toward the Temptation to either, so that a Christian may take a just care of a competency for him and his; Nay further if Riches should increase, (which by the way helps to answer the Argument above)

Study of the World no preparative to Judgm. 17

as sometimes by Gods Blessing they do, as if they came out of the ground, or dropt into the laps of men (and I hope tis not in the cunningst trader to demonstrate, that this with safety to Conscience, and Trust in Providence is Impossible) then we must not Abominate them, for they are *Ayada* truly so Calld; But we must not set our hearts upon them, make Idols of *Plutus* and *Mammon*, place our Felicity there, when as *Moses* has told us of no Gold in Paradise, whatsoever he hath told us there was there about.

But when Hearing that there are Mines abroad, we are bound that way, and make all the sail we can to touch there; when we are Resolved to be Rich by all means Indirect, yea dangerous means, to the throwing of a Good Conscience over-board, or making it pay for its passage: Or when we are overconcern'd in the occasions of this World, how to drive this bargain, make up this account, &c. When business sits in the face of us, and bepaies the Healthy complexion, and hastens the gray hair; when all our delights, and smiles, and glances, and fears, and suspicions are under Lock and Key; when we secretly wish our selves the Monopoly of a good Commodity, and are sorry we have not the gift of Prophecie, only that we may know a Dear year; when a 1000. of Cares in our heads dance up and down into a *Megrim*, and break our very Sleep that should allay them, then comes in this *noisome* of our Saviours, take heed that you be not here also overcharged, not overbusie, not always at the world; for while we sit up late in our chambers by a watchfull Candle dozing on the world, Death and Judgment may stand upright before us and we see it not.

Take you heed therefore that your hearts be overcharged with neither; For Either do utterly indispose us,
D
Interm.

18 *Fighters also must take heed of Judgment.*

Intemperance, Drunkenesse; for he that is so overtaken, if that Day should overtake him too, will scarce be able to give an answer, or in the literal sense, to stand before the Son of man; And Worldly-mindedness; for our Saviour will say to such that they have provided for themselves, they are where they would be, where their Heart is; tis just that he that worships Gold, should be condemned to the Mines, and to be banished from the presence of him who is more pretious then the Mines of the earth or the spangles of the skie.

Not but that there are other vices which indispose us; These only are mentiond here, because they are Comprehensive; indeed not single vices; they comprehend Wantonnesse and Dalliance, and wrath and Quarrel; for these are the Issues of excessse many times, cregs that lie in the bottom of the Cup; and again because These are natural, we are inclined to them as flesh and Blood; Tis natural to Blood to love sweetnesse, and Flesh to delight in fatnesse.

The Fighting and Beating of our fellow servants, which our Saviour bids us take heed of elsewhere, *Matt. 24. 49.* is not so natural; there is no temptation to slaughter and murder: Ask a child what Trade he will be, you shall never hear him say a Butcher; the more unnatural is Fighting, and Drumming, and Hurrying to Murder and Insurrection; though we of late have so liked the Trade, as if our Gospel or Religion were writ in Blood and scratches; or as if we had mistaken the Crosse in the midst, and not beleived in the Peaceable Jesus, but in the Theeves that were crucified with him. But we let them alone; all the harm we wish them is; that as they have found an Act of Indemnity in this their day, so they may find it again *by ἐκείνην Ημέραν* in That Day, in which let us all be diligent that we be found in Peace
without

without spot and blamelesse, in no disorder, and at no time, which leads us to our next; *Take heed lest at ANY time your Hearts, &c.*

4. And this I take to be no smal lesson; *Take heed lest at any time*; We must beware of sin, and Mildemeanour in its Acts and its seasons; for the Surfeiting and Drunkenesse and Cares of this life (in the plural) do manifestly point our Acts of sin. Some good men think tis enough that we are not guilty of Habits; but sure an Act of Adultery, Murder, Perjury, is enough to undo us; tis one thing to say *Take heed* you be not wholly given to intemperance, and another *Take heed lest at any time*; so that we understand not them that tell us that if *David* had died in his adulterous sleep, or *Lot* had been smothered in his incestuous sheets he had been safe: It do's not agree with our Saviour here, *Take heed lest at any time*: Here it will be said that the best of us sin; who can deny it? Tis true; but who also can deny but that we must *Take heed* of the commission. Tis no where said Blessed is that servant whom his Lord when he cometh shall find doing amisse, or not taking heed, but shall find watching, so doing.

And who knowes not the old Christian note, wherefore God hath purposely conceald the Day of Death and Judgment, but because he would have us Taking heed at all times, at no time unprepared?

We are not possessed with the danger of the Act of sin; we think we may, if we were not Guilty yesterday; if we were, our Conscience it may be is a little Tender, and we like it not; but if we are free from the memory of the last, (as it goes quickly off from our notice) we take our liberry to begin again afresh.

But I would gladly know what truly intelligent man thinks himself not the worse for every Act of sin? Whi-

ther he thinks it will not go the harder with him? If no, then we may sin without scruple; if yea, then we must take heed of the commission of that Act which we are the worse for, which we had better not have committed.

I enquire again whether every Act of sin must not be Repented of; and whether that be Repentance which hath no caution nor fear in it; and who teaches us to pray that we enter not into Temptation (and that Daily too) Temptation to an Act, an Act *Hic & nunc*, here and at this time? for what is past, is past and Irrecoverable; if we have resisted, well and good; if not, to us ill will be.

Surely this is the difference between the servants of God and others; that the one dies unto sin, the other addes sin unto sin, till he hath filld up the measure sinned by Gods Long-suffering.

But tis good to remember, the Dooms-day-book registers all, all in order, *Psal.* 50. as I find a beadrol, a Catalogue of sins elsewhere, *Imprimis* the Murther of the Infants, *Item* Herodias his brother Philips wife, and so running on, til at last *Item* shutting up of John into Prison; *Luke.* 3. 19, 20. But Herod the Tetrarch being reproved for Herodias his brother Philips wife, and for all the evils whic he had done, added yet this above all, that he shut up, &c. Where you see God takes notice of the summe of our wickednesses, All the sins which he had done, and the Arithmetique of the wickednesse added yet above all, nay further the little word *et* yet added yet above all, *q. d.* thus far he sinned, and sinned further; and added to that, till at last it came to a fearfull Total, and yet he added.

And let me rather presse this, because tis known and apparent in Scripture, that God capitally punishes Acts of sin, the Man and his wife that lyed to the Apostle Peter

concerning the Inheritance : And how many more Acts of sin, God punishes with shortnesse of life and untimely deaths, even to this hour, God only knows, and wise men to themselves are aware of ; which naturally leads us to the caution in the Text now to be considered in *Actu signato* ; the First word in our Text, and our Last part.

5. All miscarriages that are blame-worthy, whether in body or estate come on us for want of Caution ; tis the carelesse man that fires his house, and the sleeping shepherd that is bit with a Serpent. For a man to spend a fair estate, and venture the desolations of poverty and extremity, which un-man us into shirking and creeping, tis matter of wonder : but for a robber on the way, that sees the fate of his profession, nay was one of the crowd the last execution of his Comerade, and will not take heed but kindly take his turn next Sessions, is yet more deplorable.

Tis all all our cases ; men befool themselves away to ruine and destruction ; *we have eyes and see not, ears and hear not* : we count it a piece of cowardise to beware, and folly to learn prudence. A man comes into the World and he learns nothing, Experience teaches us nor, Meditation teaches us not, Precept teaches us nothing, nor the *Proverbs* of Solomon, nor the Ethicks of the Philosopher ; what is Naturally good is found in us, but Acquisitive vertue we have none.

We think we are cautelous because we abhor danger, because we tremble at the fancy of Judgment, but This is Antipathy, no Caution. True caution runs from danger, and from the path of danger ; the thief runs away from the Apprehender, he should have run away from the Theft. We tremble at the dash of our bodies at the bottom, and yet we are not afraid to tip over the precipice. Tis as natural for sin to undo us, as for motion downward to dash us to pieces. If

Hell fire Real.

If a Physician should tel us this would breed the Plague or the *Iliaca Passio*, every one that knows what theywere, would take heed. We know there is a Devil, as sure as there is a Conscience; and a Hell as sure as there is an *Ætna*; a Kill that hath heaved out Flames and Cinders ever since it had root in the heart of the Earth; which if it be not a part of that fire which is Eternal (to make a litle digression) is sure a type and pawn of it, *Εἷς δὲ πυρ* as St. *Jude* saith of *Sodom* and *Gomorrhah*, a remembrance, a demonstration, as *Gehinnom* to the *Jews*; for since All things have their end, I would be instructed to what other end hath the God of nature kindled such an unquenchable fire in the heart of the earth?

We that talk of the Certainty of Hell, I know, shall be asked as Christ was in our business here, Where Lord? and His Answer fits us, *wheresoere the Carcase is, &c.* Wheresoever the bodies of the Reprobate are, there — for if Earth and Air can hold them, there's fire and brimstone in both, (*Then the Lord rained from Heaven fire and brimstone*, Gen. 19.) in all probability, to meet at the general Conflagration.

I am sure St. *Peter* reckons the Air to be a part of *Tartarum*, *ταρταρώσας*, and that we call Hell, and there the wicked spirits are as well as under earth, *Phillip. 2. 10.* *ἐν τοῖς ἀνεραῖς* in the Heavens over our heads, *Eph. 6.* And when St. *Jude* calls the flames of *Sodom* and *Gomorrhah* Eternal fire, I beleive he speaks in the foolish-Ecclesiastical sense (and not in an Hebrailine) that fire which must be one day call'd Eternal, and is already in some places unquenchable.

I define nothing, only I say that Fire and brimstone may be such, although the Worm that dieth not, be not literally true; though if we should be mistaken in the School point, I hope we are never the nearer to it. If the

Apprehension of fire works upon us so far, as to avoid sin, it may be an Edifying error. All that I would prevent, is, that we should not come First to beleive any Allegorical, and then (as many do) a painted fire, with them in St. *Chrysostom*, that perswaded th mselves it was but threatning, the Bugs-words of the Gospel. This we are sure of, our Saviour calls it so and so, and we are also sure that our Saviour hath not overshot himself in the expression; tis real or worse; let the Allegorisers chuse which.

Now this being as certain as Judgment it self, of which we have spoken, tis strange that in the Face of such holy truths, we should presume to be so desperately heedless, the 1000th part whereof when we begin to feel, like a shrunk leaf we are ready to run under every mans foot, look like clouts, and sigh, and sigh and take on under the little finger of God, the Damnation of an Age, who in our flaunts of health and wit laughed at the burning feaver of *Dives*. Especially when this is for no lesse then Eternity; If God and Christ, and Heaven and Hell (I tremble to speak it) were fables, yet a wise man would take heed a little, a piece of a smal life, because they are so cunningly devised, and talk so boldly, as would raise a *Metus in constantem virum*, the wiser man to look about him.

O eternity! how shall I describe thee! what Periphrases will serve thy turn! the sands of the Sea, and the Drops of the Rain, and the Atomes of the Air, multiplied one into another, will not make up the account of thy dayes. Thou darknest our understanding with thy immensity, thou art the Riddle and Oracle of Religion. This reward is so infinite that without impudence we cannot expect thee; and so extreme is thy punishment, that without blasphemy we cannot beleive it; Let us be
lost.

in the survey of thy greatnesse and swallowd in the abysses of thy immortality, that such Mites as we, may learn to adore and take heed to order this Minute-glasse of our lives, that we may be counted worthy to escape that eternity we have deserved; and enjoy that other, that which is above the *μῆρα χάσμα* that is between.

Let us therefore take heed to what is expressed in the Text, the excesse and Cares of this life; Let us pray: I confesse the Inference were Rational, Let us eat and drink, for to Morrow we Die (as tis natural for the flower to rejoyce in the *April-dew*) if we were meer natural creatures; but God that hath created our Bodies frail and mortal as the flower, hath given us a rich vernish for our souls, made us Immortal as the Heavens; and intelligent as the Angels; and tis no reason to say, *Let us eat and drink, for to day and to morrow we are immortal*; Immortality defies such inferiour supplies, the Angels know no such frothy, yesty complacences, they are bright Gems cut of the Rock, they have no clay about them.

Let thy heart then be for Heaven, when others are for the Cellar; and the holy of holies, whiles they are in the Kitchen; exalt thy self to the Temple the Pinacles of the Temple, and let no Temptation throw thee down.

For where is the Epicures pleasure, when all his glasses shall be broken under foot? Where, when his dear vessel, the Body it self shall be loose in the hoop, and fly about the mouth of the Grave? Then twill hold nothing; the way to Immortality lies not in the satisfactions of the Belly; the Carcase it self can't be embalmed, unless we bury the Entrails, and the Antients say in the Resurrection we shall have no such things; *meat for the belly, and the belly for meat, but God shall destroy both it, and them.*

And for the other, give me leave to tell you that God hath

hath not sent any man into the World to be as Rich as possibly he can, to beat his brains and spend his strength on the World;: but to seek first the Kingdom of God and his righteousness.

Even the Christians of this Generation do condemn all Fraud and Rapine, Injustice and Infidelity to the pit; If we shall not be Just in spite of the twinkling Temptation of silver, and our Dealing shall not be as current as our Money; if we shall dare to put an unconscionable Item, and a Black Item at the foot of it, if there be never a Memorandum for Restitution in case of wrong casual or willful. But there is Innocent Covetousness we must take heed of; the young man that had not defrauded, had kept that Commandment from his youth, was guilty of a sinfull love of the World. Tis the Innocent Cares of this life that our Saviour bids us here Take heed that our hearts be not taken up with; there is a sinfullnesse in the Measure of the Lawfull Love of the World, when we commit a spiritual sacrilege, and Rob God of that care and love which ought to be consecrate to him. A man must make it his Business to worship God, and to save his soul; for when our Saviour gave us in charge to seek First the Kingdome of God, he intended, let that be your Business, in opposition to those that made it there Business to look after other matters.

But is this our Business? Judge I pray by this little; at our Accounts for the World, we are attentive and waking Ile warrant; at our Prayers, at Sermon (if the season suffers us) we are sleepy. When we are at home we must not be disturbed, our eye is fixed as if it would look through the Paper; at the house of God our eyes wander; in the midst of Prayers and Laudes to the Glorious God; we are whispering to the Next, and complementing at Distance; we seek disturbances, we have no Business here, our presence only suffices, otherwise we are not concerned.

26 *We must make it our Business to save our Souls.*

We dont understand that there is a deadness in the service of God ; *Ακηδία* that excludes from Heaven ; We do not understand what it is to be spiritually minded ; we are not acted by any such Principle : we are strangers to any Divine Inclination.

But let me bespeak all that hear me this day, to remember *Εκείνη ἡμέρα* , That Day , the great *ההוא היום* the terrible Day saith the Prophet , *φόβον Κυρίου* saith the Apostle , the Day with the signs of its Advent ; Have you seen the postures of men concern'd in a publique fire ? have you received the shriek of a mother at the sudden death of her childe , or the extasies of a taken City in the dead of Night ? I trust it will never be so again , no not in jest ; but then for certain your gates will be unhinged , and burnt before your face , and all your Commerce and Traffique be at end , when we must look for a new Heaven and a new Earth , wherein dwelleth Righteousnesse ; for herein it seems there dwelleth none.

What saith St. *Peter* now ? he lifts up his hands and cries , *Ποταλὸς δὲ ὑπάρχειν* ; *What manner of persons ought we to be !* the consideration arising from , *Seeing all these things shall be dissolved , seeing the Heaven shall burn over our heads , and the Earth shall melt under our feet ;* seeing we shall have no Sanctuaries , unlesse we run into the fire : nor a fixed place , but what is by judgment appointed us ; and that Judgment according to every mans works. The Apostle saith we should be admirably holy , in *πάσαις ἀναστροφαῖς καὶ ἡσυχίαις* , Plural its in holinesse and Religion , and sobriety , and contempt of this world , in exercising our selves in a pure Conscience ; in fidelity to our Prince , affection to our Relatives , Justice even to Heathēns , love especially of the servants of God , in lowlinesse and Meeknesse and Mercy , in riches of Charity and Charitable effusions ; In all true Honour and Noblenesse of spirit , that you may credit your Robe , and shine
in

The terror of that Day should create Holinesse. 27

in the Government of that City, which hath need of such Governors as you selves.

Above all things frequent Prayer; let your Taper be lighted and set before you, and let your Devotion burn brighter of the two. Pray for Remission, with all Humility to that Majesty who is a little higher then your Roof, and plead not multiplicity of businesse, but serve God in a forced time, a time of his own, if it be none of yours.

Pray for preparation against Death, that great voyage, when that good vessel, the soul shall be lanced into the sea of Eternity: ensure it by holding Faith and a good Conscience, which some having put away, have made shipwrack, and remember the case of them that are ready to sink, how do they cry and roar to the deafer winds and they hear them not! Alas! they are not within leagues of any succour: how do they struggle for life, and they finde it not, hating that Gulf that is under them and envying the planck that floats by them? Take heed of Intemperance, thats a Drowning evidently; yea and the cares of this Life, the Apostle saith, *business*, 1 Tim. 6. drown men in perdition: Let us do hardly any thing that we can hardly answer: let that day be always before us; let us see it here, and then there, as if it haunted us in our Chambers.

And if Religion be our businesse, let us not be cold, indifferent in the Acts of Religion: the present Age is most for allay, for embalement of the Coyne of Christ: It may be feared, it will scarce be currant when tried by the fire of That day.

Let us enquire, since we can ask the question but once: How did the Saints of old worship God? and what do the lines of Scripture hold out to us? You shall finde them serving God Instantly in Prayer, and Watching, and Humiliation and Fasting, and Faith, and Zeal, and Contentment, and Hardship, and Patience, and Almes, and Sobriety: Not

to be found in these dayes, not in a cluster, not in a chain : here a pearle or there a pearle, but — It may be we think They did too much.

But did they indeed too much? was it the worſe with holy *Job* that ſacrificed every day, or with *Daniel* that kept his Canonical houres, or with *David* that prayd at midnight, beſide 7. times a day? was it the worſe with *St. Paul* for deſpiſing the world, and counting all things dung and drolle in compariſon of *Chriſt*, or beating down his body by outward mortification? was it the worſe with *Zachew* for giving half his goods to the poor? or the devout woman that frequented the Temple and ſerved God in faſtings and prayer? was it the worſe with all the Prophets and Patriarchs that deſpiſed the world, and wandred about in ſheepskins, goatskins, deſtitute and afflicted, of whom the Apoſtle ſaith the world was not worthy? Was it too much? Ask the wiſe virgins: Madames, have not you too much oyle for your lamps: And their answer will be, no Sir, we cannot help you: we have but juſt enough for our ſelves. Then *Heavenly* Take heed, Take heed of that day when the Bridegrome cometh: let the noiſe of the Bridegrome be in our ears, that when he cometh he may ſee our lamps a far off, and make toward us and take us with him into the Bride-chamber, the place of Joy and feſtivity and everlaſting day, whether God give us all admiſſion through *Jeſus Chriſt*, the Lord and Husband of his ſpouſe the Church, who ſo long hath waited for him, and is proud of the office. To him with the Father and the Eternal ſpirit, be all Honour and Glory at this and at that day, and World without End, AMEN.

